لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Sulh 1350—January 1971

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EDITORS

S. D. AHMAD M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Ali Muhammad B.A.,B.T.

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

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Firm faith in life after-death an Imperative

In his Friday address delivered at Abbottabad on Tabuk 25, 1349 A.H. (25 September, 1970) the Amir-ul-Mominin Khalifa-tul-Masih III observed :

The Divinely established movement is granted advance tidings about its final and complete victory as a matter of principle. Not a single Divine dispensation ever met failure in the world due to public opposition and machinations. It invariably wins out and the enemy invariably fails in his aims. But these advance tidings carry comparable responsibilities and demands of sacrifices of every kind, of lives, of property, of time and of sentiments. And there is many a votary in the divine movement who have to offer their lives but cannot share in this world the promised rewards. And there are again many a devotee who tender the financial sacrifice to the utmost limit but had not yet received

their ten-fold or hundred-fold or thousand-fold reward before departing from this world and the survivors get in this very life the return for their sacrifices.

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The Holy Prophet's Victory

The final victory of the Holy Prophet (peace and blessings of Allah be with him) in Arabia happened close to the end of the apostolic period. During this period the companions offered their lives, their properties, in a manner of speaking, all their possessions, in the way of God. But there were many among them who passed away during this period. In fact nobody knows how long he has to live. Death is at the heels of man all the time. He is not sure if he will be permitted to inhale the next breath. If one were to believe that life ends in this world and there is no hereafter, one dies and enters the lap of eternal extinctions, he can hardly make sacrifices, of every type, with courage and joy. For, he would reflect that when his life-span is limited to worldly existence, why should he suffer hardships in this world. When life is limited to the worldly term then why would one fix his gaze on death. When life is just limited to one's worldly existence, why, he would wonder, he should not expend his wealth, in pursuit of pleasure and enjoyment. It is therefore that Allah, the Glorious, has stressed the importance of belief in the hereafter as faith is incomplete otherwise—that man will be granted another life after his worldly existence and this life will entail for some men Divine punishment and for others the favor of the love of Allah, the Most High. If one does not believe in the hereafter or does not have strong and firm faith in it, satan would insinuate in him the idea that he should not expend his life, his time and his property and his comforts for a promised happiness which may not materialize in his life-time.

Satan's big weapon

The Promised Messiah (peace and blessings be on him) has observed that the most dangerous insinuation that Satan can

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assail a man's heart with, is about the hereafter. The Holy Quran has drawn our attention to it in great detail and has pointed out in this respect that when the denial of disbelievers shall be confronted with reality of the hereafter they will realize that their failure to render sacrifices for the glory of Islam and of the Divine Movement were due to one cause or the other but were definitely due to their lack of faith in life in the hereafter ; in the temporal existence they thought they would not be able to benefit from the fruits a sacrifice of wealth, of personal desires and of life would yield twenty or fifty years later. Apart from the offer of wealth there is also the dedication of life. Many people are continually sacrificing their lives. There was in the time of the Promised Messiah (peace and grace be on him) a devoted Ahmadi working at the bakery of the guest house at five rupees a month. He had many sons. When they grew up each one of them was making between four and five thousand rupees a month, except perhaps one. Allah, the Magnificent, does not hold up the dues of anyone. He reimbursed him fully in this shape. He grants reward in this world too. There is the promise that if you win over hearts in the world you will have the upper hand, not by the sword but by conquering hearts and will be rewarded generously in this world also. Some people breathed their last rendering sacrifices and passed away but their children were rewarded by Allah, the Glorious, in this world. Satan however, comes up with the insinuation in one's mind that he is making a sacrifice but that if life end here and there was no hereafter what benefit would the sacrifice bring.

The Promised Messiah (peace and grace be on him) has observed that faith in life after death is the source of all virtue, righteousness and the greatest weapon of insinuation used by satan in this behalf is that he whispers in a man's heart about the hereafter that when a sacrifice made in this world would bring a reward later there is no point in rendering the sacrifice. And this insinuation works when one has not a staunch faith in the hereafter or it is a vitiated faith. Man then falls prey

to misgivings and cannot render the sacrifice, for, he is then rationalizing that since everything must end in this temporal life, there is not much sense in making a sacrifice. The worldly rewards are not necessarily promised to be awarded during the life. time of A and B. The promise that the Divine Movement shall succeed is there but that it will so happen in the life-time of A and B is not there.

Now satan would insinuate in their hearts the idea that since they might not see the fulfilment of promises of felicity in their temporal existence, they might as well decide not to make any sacrifices.

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Two Phases after death

In fine the source of all virtuous acts and righteousness is faith in the hereafter; it is one of the many means that the Holy Quran has enumerated; faith is to be entrenched in the fact that life does not end here but it is a continuous chain only taking different shapes. Without going into details I would just suffice with the hint that life takes two phazes after this temporal existence. One happens immediately after death. The Promised Messiah (peace and grace be on him) has dealt with this subject in great detail. The soul will be given after this physical body another body. It is beyond human mind to comprehend its dimensions. He says that by the perfect power of Allah, the Glorious, human deeds shall take good or ugly shapes according to their nature. In terms of his own experience, he says that on visits to the tombs of saints, a result of prayers one could be granted a view of their interregnum bodies through revelational vision.

Some bodies are made up of smoke: they are of people who rendered evil deeds. Then there are bodies made up of light—they are of people who had practised virtue. Allah gives a man a body appropriate to his deeds; in other words, the good or bad deeds of a person are converted into bodies.

Forms of energy

The physical body that we have is a form of energy.

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Science has established the fact that atomic energy which we call a form of force and which has no matter in it changes into matter by the command of Allah, the Illustrious. Thus even our deeds are energy. We work ; one puts in efforts and exertions. We are doing good deeds or evil deeds, just as the command of Allah, the Sublime, changes energy and force of other types into matter, similarly good and bad deeds change into bodies of smoke or light by the will of Allah, the Magnificent. These however are bodies that are granted to men before general resurrection. Though these bodies start partaking of the pleasures of paradise or of the fiery heat of hell but they do not experience the full flavour of heaven or hell. Except of course, the august and exalted person of the Holy Prophet (peace and blessings of Allah be with him) receives all the heavenly blessings in almost full measure. We could say in our parlance about 95%. In case of others however the gap is much wider.

The heavenly body

In short this body is different from the body man receives on the day of gathering ; we have to cast off this body and also the body we shall be given in the interregnum. Then after we have done with these two bodies we shall be given another body, the heavenly body. We should firmly believe that immediately after death another body is given and of rewards and punishment become operative. If we have staunch faith in the hereafter and in the continuity of life then sacrifices do not appear as sacrifices, for we are bound to enjoy requitement. If our sacrifices are accepted we begin enjoying rewards immediately after death. Even those people have not suffered privation who apparently died as martyrs in this world or died their natural death before their sacrifices could fructify in this very life. For, the man who died a martyr or died his natural death before his sacrifices could bear fruit received his rewards immedaitely after his death long before the man who lived fifteen years after rendering sacrifices and was favored by God with worldly gifts ; he will have to

wait that long. Thus the one who survived is not the one who gained but the one who died earlier is the gainer, if his efforts were appreciated and had won the approval of God.

Faith in the hereafter is evidently an important imperative. In disregard of it Divine movements and their members cannot offer sacrifices with heart-felt enthusiasm. Allah, the Excellent, says in the Holy Quran :

> "Seek the gifts of the hereafter by all the means Allah has granted you".
>
> (The Quran, Al-Qasas 17)

Every blessing of this world is a gift of Allah, the Supreme. Our life, our body and its powers, our mind and its faculties, our soul and its properties, all are the gifts of Allah, the Sublime. We did not come up with anything by our own steam.

It is therefore that Allah, the Excellent, commands us to qualify for the blessings of the hereafter by means of the material factors and faculties and powers that we have been gifted with. It is an obligatory duty to obey this command of Allah, to have faith in the life in the hereafter. No divinie movement can be prompted to offer sacrifice without this faith nor can accrue such glorious results that Allah, the Magnificent, plans to provide on account of them.

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Companions' Example

When we cast a glance at the lives of the worthy companions of the Holy Prophet, we find them unique in their belief in the life hereafter. I have often remarked that perhaps for moving from the bed-room to the sitting room might occasion a bit of lethargy in us, but their hearts never suffered the least depression in moving from this world to the next. They sacrificed everything in the way of Allah, the Illustrious, readily with a light-heated sense of jubilation, not sparing even their lives. To them the fine line that demarcates death from life seemed as good as all but obliterated. They were men of marvellous stature and so are the dedicatees of the Ahmadiyya Movement. But we

are concerned about our younger generation, such as the youngmen who are sitting here before me. They did not receive training directly from the Promised Messiah (peace and grace be on him). Again there are some communitites who fail to bring up their children with due care and when they grow they become a source of torment to them in their domestic circumstances and also cause them heartburn spiritually. As against this when we study the lives of the worthy companions we feel ourselves in a trance of happiness and experience a feeling of wonderment. How marvellous were these people ! Saad bin Viqas was fighting in Iran. He was preparing to attack a point. A river crossed the terrain. It had a bridge which he planned to negotiate with his army. He sent an advance party to capture the bridge before the enemy could destroy it. But the commander of the unit, was a youngman. He was forbidden to tangle with the enemy but on the way he came across a unit of the Iranian force. He made the mistake of challenging it. Before he could make for the bridge the enemy got the wind and destroyed the bridge. Now this worthy companion was leading his troops numbering some 20,000 on horseback. On reaching the place where the bridge stood a while before he saw Iranians watching him with amusement from across the river to see the next move of the Muslim army. They were feeling too secure to take up positions behind their fortifications. The worthy Saad bin Viqas without a moment's pause walked on horseback right into the river and was followed in the act by the thousands of the mounted warriors trailing behind him. By the sheer grace of Allah, the Glorious, all the troops landed safely across without a single casualty. They did not give the enemy troops respite to take shelter in their fort and they were routed. It was a big Iranian force amassed in the neighbourhood. It was a great sacrifice on the part of Saad bin Viqas to put his horse in a swelling river. He was courting sure death, particularly when there were thousands of Iranian cavalry across the river and there were many other dangers besides. By his performance he showed that he

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was unmindful of all hazards. He was all set to move from life to the realm of death. But Allah, the Magnificent, saved him by His grace and granted him victory. He was surely entrenched in the belief and felt positively certain that the life in the hereafter was as much a real fact as life in this temporal existence.

If we have to move from here to life in the hereafter and appear before Allah, the Supreme, then we should render the sacrifices that He demands of us to match with the promises that He has favored us with, so that we may qualify for all the prophecies that relate both to this world and to the hereafter. In the next verse Allah, the Sublime, says :

> "And whoso sought the hereafter and worked for it putting in appropriate efforts".
>
> (Al-Quran-Bani Israel 20).

Whoso in obedience to the command, seeks, the felicity of the here-after and does not stop at that but exerts and works appropriately and as commanded, while being a believer at heart in life after death, without having a room in his heart for the satanic insinuation that there may or may not be any hereafter. In Divinely-raised movements there are such weaklings to be found who while offering their sacrifices are at the same time assailed by doubts about a life in the hereafter and thus initiate sacrifices and because of weakness of their faith they are liable to suffer loss.

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Gifts in the hereafter

This can be definitely said that if we have faith in Allah, the Excellent, then we must also believe in life after death. For, God, the Most High, has said that man has a life here, later an interregnum life and still later a heavenly life where man will be granted gifts which he can hardly imagine. In order to give us an idea of these gifts Allah, the Illustrious, has used some temporal language. At the same time He has communicated to us through the words of the Holy Prophet (peace and blessings of Allah be with him) that the gifts that would be granted in

heavenly life shall be so exquisite as no eye had ever glimpsed before nor an ear heard about them aught nor even any mind could have ever visualized. This world is in a veil. Here the graces of Allah, the Sublime, are wrapped up in veils. There would be no veils there, the gifts of Allah, the Magnificent being open to full view and there shall be no satanic insinuations either.

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Allah, the Glorious, has thus commanded us in the Holy Quran to work for the gifts of the abode of the hereafter by His grace and our exertions and efforts in this behalf shall be accepted if our faith in the hereafter is firm and He will be gratified like man. His appreciation carries the hint that His rewards shall far exceed what He has promised.

Ahmadies, the army of Islam

Our Movement has been appointed in the present age to work for the dominance of Islam, and we have been favored with grand promises relating both to this world and to the life in the hereafter. In my opinion the greatest promise relating to the life in the hereafter is packed in the words of the Promised Messiah "one who recognized me would join the Companions". Those who were disciplined by the Holy Prophet (blessings and peace of Allah be with him) are far superior to all other people. The Holy Prophet (peace and blessings of Allah be with him) and the Promised Messiah (peace and blessings be on him) are to each other like one soul residing in two bodies. It carries the signification that the way to the beneficial influences of the Holy Prophet (peace and blessings of Allah be on him) is open to you as was to those who were through the Holy Prophet's disciplining favored with highest graces of Allah, the Supreme, in return for the best sacrifices they were so enabled to offer. It carries a grand promise relating to this life but really to the hereafter. If Allah, the Sublime, is pleased to accommodate us there in the most luxurious parts of the heavens—there are grades in paradise according as the deeds of

people merit—the most elevated and loveliest gardens where the companions have their abode, then certainly there is not a greater reward in the hereafter imaginable.

Since Allah, the Magnificent, has planned for Islam a role of supremacy and raised the Ahmadiyya Movement to implement the schcme, granting us promises relating both to this world and to the next, He has drawn our attention to our responsibilities and has demanded of us sacrifices and by His grace taught us the principle that we can render the sacrifices He has required of us through staunch faith in the abode of the hereafter. I therefore call upon the young folks and command the generation to build up their belief firm in the hereafter. In this series of addresses that I have started I am exhorting the members to fortify their faith, and have staunch belief in the abode of the hereafter and when faith in it is entrenched then one goes on enjoying favors of Allah, the Supreme, till the end of this brief spell of temporal existence. But this is a passing world, its pleasures and its honors are evanescent and are draped in treachery. This world does not play true. A man generally reaches the age of 30 or 50 or 70 or 80 or 90 and rarely lives a century. This world deserts him and reclaims his material body into its bowels. It does not abide by him but when it again turns the human frame into dust, Allah, the Magnificent, then grants him by His grace a new body and when the occasion for increased and open favors comes, He bestows a third body.

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No Monotony in Heavens

In short, what is the reality of this existence? If you put this question to a septauagenarian, he would say back that he had no idea how his whole life passed away in the span of a few days. Every youngman is simple-minded enough to believe that he has before him a stretch of fifty to sixty years of normal age. One could die at any time but still there is a normal period of life. When one who has passed his normal age he looks back he feels it was hardly a few days ago that

his mother was delivered of him. A whole age had passed by while he was quite unconscious of it. As against this temporal existence, life in the hereafter is an eternal stretch without end and the gifts of the hereafter do not suffer from monotony. There would not be made available a uniform provision, with its ennui cramping the soul. The Hadith gives detailed account of new gifts coming into view after each gift and the inmates of heaven would beg of God to make them within their reach; they will keep getting, according to their grades, more luscious and pleasing felicities, for, they will be immersed in light-Allah, the light of the heavens and earth—that is, in the flashes of His graces, His love and His pleasure. The Holy Quran has thrown light on this point. The Promised Messiah (peace and grace be on him) has interpreted it in this light, pointing to the verse اتمم لنا نورنا (perfect for us our light) that, as and when one pleasure begings to run into routine, another light will come to view, a more charming flash of Divine beauty, then man would cry out "O Lord grant us increased and higher measure of light and love and grant us delightful flashes of Thy enhanced pleasure!"

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Eng : A. G. Soofi

Moon in the East — IV

A short biography of Khalifatul Masih II

By Abdul Ghafoor Soofi

Ahmadiyya Mission of Islam in Mauritius

Noor Muhammad Nurdiya, editor of the French iournal "De Islamism" published from Rosehill, received a few issues of the Review of Religions Qadian in 1905 and got interested in the Ahmadiyya movement. After a long and close study he ioined the movement in 1912 and became its enthusiastic evangelist. Through his fforts, Haji Azim Sultan of Phoenix, and Imam of the Phoenix Mosque Sultan Muhammad opted for the movement. A storm of opposition arose but the new converts stood their ground firmly. During World War I, a number of Ahmadies were among the troops detailed in Mauritius. They became active workers of the movement in their spare time and as local interest in the message of the Promised Messiah grew, they requested the Khalifatul Masih II to depute a missionary to the Island. Hafiz Sufi Ghulam Muhammad B.A. was selected for the job. He landed in port Louis in June 1915. A local Paper Le Petit. Called upon the Government to ban his entry but Government took no notice of it. Sufi Ghulam Muhammad's sermons attracted many local Muslims to the teachings of the Ahmadiyya Movement. Haji Sulaiman Achcha, Piesident of the city Mosque and Mian Ji Ahmad, Imam of the Mosque, accepted the message of the Promised Messiah. Local Muslims were greatly agitated. They appealed to a local court to declare the Ahmadies heretics. The court rejected the petition. Ahmadies were soon strong enough to build an independent mosque. The movement had in the meantime spread to St. Pierre where the Bhunno family and some other notables became prominent in fighting for its cause. Two new converts, Mazor and Muhammad Sadar Ali also took lea-

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ding part in the affairs of the community. At the requeset of Bhunno family, Hafiz Obaidullah was sent by the Khalifatul Masih II to strengthen the hands of Sufi Ghulam Muhmmad which the young missionary did with a zeal worthy of emulation. He died there in 1929, serving the cause while still in the prime of his youth.

It was a great loss to the community. The Khalifatul Masih II held the young missionary in great esteem and called him the first Indian Muslim martyr who gave his life for the faith in a distant land.

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Message Carried to Madagascar

Sufi Ghulam Muhammad remained in Mauritius for 13 years. In the course of his stay, he also visited Madagascar to deliver the message of Islam and introduced people to the Ahmadiyya movement.

Hafiz Jamal Ahmad took his place in 1928 and served there with industry and ability until his death in 1949. Hafiz Bashiruddin, son of the martyr Obaidullah was the next choice of Khalifatul Masih II for the growing Islam Mission of Mauritius. He served there for four years. Maulvı Fazl-i-Ilahi Bashir is currently incharge of the mission. Maulvi Muhammad Ismail Muneer also worked as missionary in Mauritius for 3 years (1960-62).

The Mauritius Ahmadiyya mission has to its credit publication of a goodly range of literature on Islam in French, besides Fazl-i-Omar College in Rose Hill, six mosques and a journal 'Le Message, It has also in hand printing of the French version of the Holy Quran.

Bukhari Lessons

Under the direction of the Khalifatul Masih II during the year, Sayyad Mir Muhammad Ishaq started his famous discourses on Bukhari, the eminent work of Hadith. His ringing voice packed with emotion, his eloquence, his simple and moving

style, his choice rocy language, kept the audience spell-bound and brought them momentarily, right in the midst of the historic and august times of the Holy Prophet (peace and blessings of God be upon him and his) and they felt as if the thrilling emergence of Islam, its rise and glory, was being re-enacted before their very eyes, or its echoes were within their earshot.

The Mir Sahib of blessed memory was a man of great parts, a brilliant orator, a fine dialectician, a scholar of eminence, a friend of forlorn, a father of orphans, a host with a generous table a righteous servant of Islam and a dedicated votary of the movement. He was maternal uncle of the Khalifatul Masih II and his devoted lieutenant. The Mir Sahib passed away in 1944 while yet a youngman. Hadith, the word of the Holy Prophet (may peace and blessings of Allah be on him) was the favourite diet of his soul and he gave of it freely to the pupils and the public in generous measures.

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Haqiqatun Nabuvvat

'Haqiqatun Nabuvvat 'was the last word on the subject. A 300-page book on the nature of prophethood written by the Khalifa-tul-Masih II in 1915, was in rebuttal of the criticism made by Maulvi Muhammad Ali of the stand taken by the Khalifa-tul-Masih II on the great and controversial issue.

This new presentation of his viewpoint by the Khalifa-tul-Masih II removed the doubts of many hesitant members spurring them to positive and open alignment with the promise of Khilafat and original community of Qadian. In another 16-page pamphlet published in March 1915, the Khalifatul Masih II further elucidated some points to dispose of some misconceptions of Maulvi Muhammad Ali.

An Indian Prince was invited by the Kalifatul Masih II to respond to the call of the Promised Messiah. In order to explain to him the station of the Promised Messiah in the heirarchy of Islam, the Khalifatul Masih II sent him copies of 'Tuhfatul Maluk' (a Present to Kings) and Haqiqatun Nabuvvat

A happy Function in Messiah's Household

Khalifatul Masih II gave in marriage the hand of his sister Sayyada Amatul Hafiz Begum to Nawabzada Muhammad Abdullah Khan, son of Nawab Muhammad Ali Khan of Malerkotla.

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Message given at Lahore

In July of the same year, the Khalifatul Masih in a public speech gave the citizens of Lahore the message of the Promised Messiah, which was later published in pamphlet form.

Ahmadiyya Enterprize in Australia

Muhammad Hasan Sufi, an old companion of the Promised Messiah, had settled down in Australia. After the split he had been in doldrums for a while. In July 1915, he decided to pay his tribute to the Khalifatul Masih and since he was a very enthusiastic Muslim, he started on his own, under the auspices of Khilafat a sustained missionary campaign in the great Continent and succeeded, by the grace of God, in establishing fair-sized communities in a couple of places. Also some Ahmadiyya literature reached 'Fiji' Islands through his efforts and there, in course of time, like stray seeds dropped by overflying birds, it sprouted and grew into little plants and has kept flourishing since.

Movement makes Impact

The movement was now getting a lot of attention, even some Indian Princes got curious about its promise and its potential. One Indian ruler invited the Khalifatul Masih II to his State. He wished to have some background of the movement and the Khalifatul Masih II in keeping with the dignity of his high office, answered back that it was not the well that moved over to the thirsty but it was the thirsty that walked over to the well. But he said if the Prince was seriously in search of truth, some scholars of the movement could be placed at his disposal, provided he gave assurances about their personal security.

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Kanonor Ahmadies Persecuted

The Ruler of Kanonor, a small principality in Madras

area, openly aided the anti-Ahmadiyya agitation. A dead Ahmadi child was not allowed to be buried in a Muslim cemetery. Store-keepers were forbidden to sell groceries to Ahmadies. There was no peace for them and they lived in constant fear of their lives until the Government of the Punjab brought the matter to the notice of the Government of Madras. Inquiry revealed utter misery of the Ahmadi minority. The Ruler of the tiny state was de-posed to the much-needed relief of the persecuted.

Message to Sindh

An article outlining the Ahmadiyya beliefs and the message of the Promised Messiah was addressed by the Khalifatul Masih II to the people of Sindh, the first Indian State to embrace Islam following its conquest by Muhammad bin Qasim 1300 years ago.

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Dissidents Burrow Tunnels

The drop-outs were active as usual. Having despaired of gaining back a foothold in Qadian, they concentrated through wiles and smiles on the family of the Khalifatul-Masih I. Their first target was Abdul Hayy a teenager-son of the late Khalifatul Masih I. Some of their mealy-mouthed agents approached him with an offer of Khilafat with the honeyed insinuaticn that he was the rightful successor and that, should he accept the honour, he had their explicit assurance of loyal co-operation. Abdul Hayy told them that either they were self-deceived or they were trying to sell him down the river. In any case, he said, he believed they would never obey him as they professed they would, for, he said 'obedience is not an easy task'. They assured him of their sincerity and asked him to put them to a test. Abdul Hayy retorted back 'If you are sincere in your offer of obedience, then I command you to tender allegiance to the Khalifa-tul-Masih II without a moment's delay." They said that they could not do so.

Maulvi Abdul Hayy passed away at the age of 18. During the last days of his illness, the Khalifatul Masih II brought him to his own house. He would not let the Khalifatul Masih II

out of his sight even for a while; he said it made him feel good to have him around. In the words of the Khalifa-tul-Masih II, he went to meet his God with a pure heart. "I loved him as a real brother and so did he love me."

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A Memorial to Government

Indian Muslims had different customs and traditions relating to the division of inheritance among their heirs and successors. The Punjab Government wanted to resolve the issue and set up an office to compile data on the subject so that the customs of each tribe and group may be clearly stated as guidelines for courts. Under the orders of Khalifa-tul-Masih II Ahmadies were directed to inform the authorities that in the matter of all inheritable property, they were governed by the Islamic law and that in the case of conflict in the interpretation or application of that law by the different sects of Islam, courts be directed to consult the opinion of Ahmadi Jurists. The family of the Promised Messiah was already on record as subject to the Muhammadiyya Civil law.

Ahmadiyya Hostel, Lahore

In order to insulate the Ahmadi students against the degenerating influence of metropolitan life, the Khalifatul Masih II established a hostel in Lahore in 1915. Arrangements were made to create within the premises a healthy climate favouring the growth of a spiritual and moral miliau through regular instruction in the light of Quranic teaching. Usually the Khalifatul Masih II himself would put up in the hostel on his visits to Lahore. The students were required to be regular in their five daiiy prayers, in observance of Ramadhan (fasting), to co-operate fully with the Superintendent and to live a clean life in the Islamic way. Guests were not permitted to stay overnight and the boys were forbidden to stay out late. The Ahmadiyya Hostel gradually developed into an institution in its own right. The youngmen started a fellowship of Ahmadiyya youth which interested itself in mission work and became in due course of time, a strong

arm of the local Ahmadiyya center taking leading and active part in most of its public functions.

The Commentary—Its First Instalment

The Khalifatul Masih II prepared an exhaustive commentary of the first part of the Holy Quran, as a model specimen and pacesetter for a fuller commentary on the entire text of the Holy Book. He was assisted in this work by a Board of Scholars comprising Maulana Sayyad Sarwar Shah, Hafiz Roshan Ali and Maulvi Muhammad Ismail Fazil. A Board of translators prepared its English version, Qazi Abdul Haq taking up the bulk of the work. Its total bill was borne by the household of the Promised Messiah, the cost being met through the sale of a joint family property.

The Commentary created a deep impression in interested circles winning high ecommiums.

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Growth of Qadian

Qadian was now growing. From a visitor's spot it now became a permanent resort. Many devotees wanted to stay close to the Khalifatul Masih II. They wanted to be in the neighbourhood of the Promised Mcssiah's family, many wanted to keep company with the companions of Promised Messiah and not a few loved to spend their lives in the city of the Messiah, the *Throne seat of* the *Prophet of* God as a Divine revelation granted to the Holy Founder spoke of the center. To the North East of the small town, a new neighbourhood started its way to development. It was named Darulfazl, the abode of grace. Its first residents were Maulvi Obaidullah Bismal, master Abdur Rahman, Sayyad Mir Qasim Ali and Maulvi Ghulam Nabi Misri.

Mission in Andamans

Through the high-pitched efforts of Master Abdur Rahman who got the post of Headmaster in the Island, a successful Mission sprang up in Port Blair. Master Abdur Rahman was also active for a brief period in Ceylon, while on his way to Andamans. He delivered the message to the Buddhists of Kandi and Colombo

with a forceful note of challenge which found strong echoes in the local press.

Khilafat and Anti-Khilafat Debate.....

The pro-Khilafat and anti-Khilafat controversy raged strong during the year and many exciting debates took place between the scholars of both camps at Dera Ghazi Khan, Gujranwala, Simla, Gujrat and Chittagong.

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Annual Meeting

At the Ahmadiyya Annual Congress, the Khalifatul Masih II gave highly illuminating addresses on *'Ismo hoo Ahmad'* (His name is Ahmad) and "prophethood in Islam" and on "the causes of split in early Islam". Exposing in detail the well-planned disruptive stratagem of Abdullah bin Saba, he warned : "There will be disruptive eruptions and they will be of great enormity. It is your job to liquidate them. May God, the Great, help you, be with you and be with me too and help the Khalifas who will come after me in a very special way, for, their difficulties will be greater than mine and manifold. They will have few friends and many enemies. At that time very few companions of the Promised Messiah will have been left."

Church Agents Probe Qadian Potential

The Christian Church had now reached the conclusion that Qadian had weathered the storms and had come to stay. It started probing its content and course. One Mr. Walter of Y. M. C. A. accompanied by Mr. Hume, Educational Secretary and Mr. Lucas, Principal of the Lahore Forman Christian College, visited Qadian in early January and met the Khalifatul Masih II. Mr. Walter also met Munshi Aroore Khan, a close companion of the Promised Messiah and asked him what was that had impressed him most and led him to believe in the Holy Founder of the Movement. Munshi Aroore Khan was a simple and sincere type of person. He said "I am not very literate and have little use for subtle arguments. What impressed me most

was the person of the Promised Messiah. I have never seen a truer, a more honest and firmer believer in God than him. Nobody after a look at him could say that he was an imposter. I hunger for his face and know no more arguments. "Then in the memory of his loving and departed master, he broke down. Mr. Walter was visibly shaken and had nothing more to ask. Later he published a book 'The Ahmadiyya Movement'.

Darul 'Bait Ludhiana

The adobe house where the Promised Messiah initiated the first devotees, on March 23, 1889, to the movement, under the Ten Terms of the Pact of commitment, was repaired by the Ludhiana Ahmadiyya community. On its northern flank a red-brick room was built and its broad hallway was turned into a little Mosque with a built-in-niche.

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'Tai Aie'

The Promised Messiah had been foretold in 1900 of the conversion to the Ahmadiyya movement of a tongue-lashing widow of his elder brother. This lady kept up the barrage of invective long and unbroken against him and the entire community. She was called 'Tai' (elder aunt). The revelation relating to her was worded "Tai Aie" (auntie came over). This lady joined the movement during the term of the Khalifatul Masih II in 1916, being his Tai (auntie) as the prophetic words pointed, her coming over taking place during the period of his ministry.

Public Meeting in Delhi

The movement was now fast becoming a public issue. In order to step up India-wide interest in its promise and its relevancy, a four-day open meeting was convened in Delhi, the country's capital and lectures were delivered by eminent scholars like Hafiz Roshan Ali, Sayyad Mir Muhammad Ishaq, Dr. Mufti Muhammad Sadiq, Chaudhri Zafrullah Khan, Chaudhri Abul Hashim, Maulvi Muhammad Din and Sheikh Abdul Khaliq, a Christian convert to Islam. An address on 'Islam and contem-

porary faiths' written by the Khalifatnl Masih II was read out by Sheikh Yaqub Ali Irfani. Delhi heard it with wrapt attention. Non-Muslim thinkers already felt that Islam was coming up and it was armed to the teeth.

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Directive to Missionaries

Now that mission activitly was expanding, youngmen were also joining the ranks of workers. The Khalifatul Masih II felt the need for giving them a catalogue of useful instructions. In a lecture on 'advice to missionaries' he drew their attention to self-purification as an effort parallel to mission work, advised them to buy their own books, to make no requests, to abstain from flattery, to cultivate a spirit of dependence on God, to have recourse to prayer, to take stock of their own output, to deliberate well over questions and to encourage people to visit the Center.

Discourse in Salvation

The Khalifatul Masih II delivered a highly informative and analytical discourse on salvation in the light of Islamic philosophy on the subject and the Christian theory. This comparative study was made by him at the request of a Christian.

An Interesting Letter

In a letter addressed to the Khalifatul-Masih II a dissident expressed a desire to offer the oath of allegiance to him, for the sole purpose of benefitting from his prayers. At the same time he wanted to adhere to his difference of view with him in questions that were controversial between pro-Khilafat and anti-Khilafat parties.

The Khalifatul Masih II wrote back: "If you want to receive the benefit of my prayers, I pray for the followers of all faiths and all religions and it is not necessary to be an Ahmadi or for that matter a pro-Khilafat Ahmadi at all. Even Hindus and Christians send me their requests for prayers and I pray for them. If this is your only objective, then I should say it is a blessed thing. You may stay as you are and

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now and then remind me about prayer for you. If your oath of commitment is for the interest of the Community's unity, then I accept your commitment on the condition that you will have to obey all my orders concerning the administrative well-being of the movement. As far as controversial questions are concerned, I hold no responsibility for your personal beliefs nor you, for my personal beliefs and no Khalifa has so far ever held himself responsible for the beliefs of his people. But in respect of these beliefs, you will have to observe one precaution - whenever I banish a controversy or discussion on a question because of its devisive implications for the organization, you will have to shun discussion of the same. If you are inclined to enter into *bait* on these conditions, your '*bait*' is accepted."

Address on prayer

The Khalifatul Masih II delivered a valuable address on "prayer and how to offer it in acceptable ways." He gave in minute detail the ingredients of a prayer that could have chances of favourable Divine hearing. Many were persuaded to make use of the guidances, suggestions and directions so generously given by one who had first hand experience in the field and was in a position to hand-out the right recipe and many consequently benefitted and got close to their Maker and became new men like re-built machinery.

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Foul Dissident Propaganda

The dissidents were now in great rage. They had failed to win over the non-Ahmadi Muslim public, as they had hoped to, through whittling and watering-down the original beliefs they had long shared with the pro-Khilafat Ahmadies. Their ranks were thinning and Qadian was growing in importance and its leader the Khalifatul Masih II was gaining stature in the public eye. The dissident group now lashed out at the Khalifatul Masih II in hot anger and resorted to foul language, malicious jokes, and fictitious attacks of a low personal nature—all mud and the mud stank. Lahore camp had nothing better to offer. Its armory of

arguments had run out. Smelly invective filled the vaccum.

The Khalifatul Mash II was persuasive, reasonable and moderate in his answer and left the dastardly carpers to the justice of God and the mills of God took time but they ground hard and ground fine. Drop-out camp leadership was rolled in between the grinding stones in the fullness of time.

Fellow-Feeling of the Khalifatul-Masih

Sheikh Muhammad Yousaf, Editor of the 'Noor' (Qadian) lost his wife. She was survived by a baby-daughter. The Khalifatul Masih II felt personally concerned about the child and had her brought under his own roof so that she could be taken care of properly.

Promised Messiah's Life

Since the Ahmadiyya movement had become the talk of the town in many parts of India among the intelligentsia and all the important religious circles felt its impact, the Khalifatul Masih II prepared an outline of the life and work and prophecies of the Promised Messiah which appeared in Urdu, English, Indonesian and Arabic and was in a short time in great demand.

Honorary Missionaries Invited

In order to expand further the missionary campaign the Khalifatul Masih II called for honorary missionaries to share the responsibility and received an enthusiastic response.

Monghir Ahmadies Persecuted

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Ahmadies in Monghir were having a difficult time and were forbidden congregational prayers in mosques, They petitioned the court for redress of the wrong. Non-Ahmadies had advanced the plea that since Ahmadies were heretics, they could not be permitted entry into the mosques. The lower courts decided that Ahmadies were Muslims but since their entry into mosques could trigger violent disturbance of peace, they should keep away from the places of public worship. The case was appealed in the High Court. The court upheld the decision of the District Judge.

British Orientalist Margoliouth in Qadian

Mr. Margoliouth, Professor at Oxford University, a bitter critic of Islam and a well known orientalist paid a visit to Qadian and met the Khalifatul Masih. He brought up some questions for an exchange of views and went away greatly impressed. The Khalifatul Masih II asked him to convey his message to European scholars to study Islam in a spirit of understanding which could be very conducive to mutual communication, he said.

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Sadiq Library

Dr. Mufti Muhammad Sadiq made a free gift to the Anjuman of the entire collection of his books which were considerable both in numbers and value. The Anjuman incorporated the gift with the library of Khalifatul Masih I which comprised rare works and was a treasure of invaluable classics, and with the libraries of 'Review' and 'Tash-Heez' and established one Central Sadiq Library.

In 1924 the Khalifatul Masih II ordered that anti-Islamic literature and also anti-Ahmadiyya literature should be collected and added to the stock. In 1932 Sahibzada Mirza Sultan Ahmad donated his private library to the Central Sadiq Library.

In the year 1947 country-wide disturbances ending up finally in the exodus from Qadian, following the partition of India, a greater part of the Library could not be moved to Pakistan. With whatever books that could be brought safely, together with the personal library of the Khalifatul Masih II, a now Central Library renamed 'Khilafat Library' was established in Rabwah. During the past 22 years it has grown into a sizeable storehouse of excellent reference works and rare-to-find volumes, their number running into thousands.

Women Participate in Propagation Work

The Khalifatul Masih II invited the Ahmadiyya womenfolk to participate in mission work of the movement underway in Britain and proposed formation of a women's Mission Fund for

that purpose. They were asked to make a little contribution every day, even a handful of flour they could easily afford. Bit by bit, drop by drop, the fund grew into a respectable amount.

Aqsa Mosque Extension

The Aqsa Mosque at Qadian was extended during the year to provide more room for the growing number of worshippers since quite many of them could not find place within its precincts and, for the overflow, arrangements for prayers had to be provided in the neighbourhood streets.

Debates and Controversy

Debates of great importance took place at Amritsar, Sargodha, Kolotarar, Ambala, Nawankot, Banga, and Lucknow between Ahmadi and non-Ahmadi and pro-Khilafat and anti-Khilafat scholars.

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World war Havoc

The World war was in the meantime involving nations in mass scale murderous conflict never witnessed before in history. Land, air, and seas were all the scene of warfare. Europe was devastated. Human blood flowed like water, kingdom after kingdom fell as nations exchanged fire. There was great dismay in all the areas around the war theatre. The mighty Czar of all Russias was taken prisoner by his rebellious subjects; his family was subjected to unspoken horrors while he sat by watching helplessly the ghostly spectacle and in a fiinal act of savagery he and the Czarina were tortured to death. Thus fell the curtain on the royal house of Romanoffs and this found fulfillment in the mighty prophecy of the Promised Messiah, depicting in colourful detail all the horrors of the War and the fall of the Czar in a miserable manner. The Khalifatul Masih II wrote a tract on the prophecy and its terrible fulfilment under the title *"Powerful signs of the Living God."* with a follow-up brochure entitled *"Wrathful Signs of God."*

Noor Hospital

Through the untiring efforts of Sayyad Mir Nasir Nawab,

maternal grand-father of the Khalifatul Masih II Noor Hospital, with a well-stocked dispensary, was founded in Qadian in 1917, as a charitable institution. Dr. Hashmatullah was appointed its supervising Medical Officer.

Bombay Hears the Call

The Khalifatul Masih II deputed a delegation of missionaries to Bombay to launch a campaign for the spiritual conquest of the gate of India. The party comprised Sahibzada Mirza Bashir Ahmad, Sayyad Mir Muhammad Ishaq, Sheikh Yaqub Ali Irfani, Maulvi Muhammad Ismail Hilalpuri. The delegates contacted all the important sections of the local population, concentrating their efforts mainly on Muslim groups, Khojas, Borahs and Memons, through presonal meetings, lectures, talks, and tracts and succeeded in creating a very good impression about the aims and views of the Ahmadiyya Movement. Sayyad Mir Muhammad Ishaq was foremost in making popular appeals and addressed many mass meetings.

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Khalifatul Masih in Simla

The Khalifatul Masih II had not been keeping good health for some time and as pressure of work grew, his condition took a serious turn. Under medical advice he proceeded to Simla for rest and recuperation. But his engagements there multiplied and inspite of ill health, he shouldered his heavy responsibilities cheerfully. He gave a public lecture on the 'Living Faith' and challenged leaders of contemporary religions to enter into a prayer-contest with him, as a sure means of Divine identification of the religion of His choice.

He also gave a message to the Community, calling on them to participate with greater vigor and self-sacrifice in the campaign launched by the Promised Messiah, to capture the World for Islam. On his return journey, he stopped off at Rajpura and paid a visit to the tomb of Sayyad Ahmad Sirhindi, the Reformer of 11th Century of the Hijra. He next visited Sanaur and Patiala where he gave a stirring $1\frac{1}{2}$ hour talk on the excellencies and validity

of Islam.

Hasan Nizami's Challenge

Khawaja Hassan Nizami, a well-known writer, author and religious leader, invited the Khalifatul Masih II to a prayer-dual to invoke the wrath of God on the imposter and said that he was prepared to take the consequences, if he were the guilty Party in the sight of God. He proposed that he and the Khalifatul Masih II repair to the tomb of Khwaja Mueenuddin in Ajmer and there the Khalifatul Masih II should exert all his spiritual powers to liquidate Hasan Nizami and then all he (Hassan Nizami) would want to do is to pray to God to destroy immediately whoso of the two was an imposter and then the Khalifatul Masih II should have his turn and say whatever he liked. A limit of one hour was set by him, for God to make His decision. Hasan Nizami ended his challenge with advice to the Khalifatul Masih II to have a last look at his father's grave and at Qadian and to come to Ajmere with a railway bogie booked for his round trip so that his dead body could be moved back to Qadian without delay.

The Khalifatul Masih II accepted the challenge. He laid down the conditions:

(1) That the prayer-dual should be preceded by an exposition by the major contenders of their respective views on the claims of the Promised Messiah according to the procedure laid down in the Holy Quran and as further certified by the conduct of the Holy Prophet (peace and blessings of Allah be on him and his followers).

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(2) The chief contenders should bring their families (wives and children) into the arena of spiritual contest as that was also laid down in the Holy Quran.

(3) A period of one year was the recognized limit, he added.

(4) In order to widen the impact of the contest, the Khalifatul Masih II proposed that the major contenders should

head a party of one thousand followers each to participate in the prayer-dual.

(5) The contending parties should pray for a punishment which would not be attributed to human devices and should be a clear sign of God's direct decision.

A leading daily, the 'Zamindar' of Lahore inspite of bitter differences with the Khalifatul Masih II and the movement, justfied the stand taken by the Khalifatul Masih II and ridiculed the demand of Hasan Nizami, pointing out to him his failure to approximate his attitude to the Sunnah (way) of the Holy Prophet (peace and blessings of Allah be on him ever and ever-more on his people)

Khwaja Hasan Nizami first agreed in principle to the terms spelled out by the Khalifatul Masih II but when he realized that the Imam of the Ahmadiyya movement was in earnest, he backed out with lame excuses. (Copy-right)

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Khilafat in Islam....II

The Umayyads (661-750 A.D.)

By Ch. Ali Muhammad B.A., B.T.

Muawiyah, son of Abu Sufian, once a deadly foe, later a companion of the Holy Prophet (peace and blessings of God be on him) was the governor of Syria in the time of Omar. He retained his post of governor under Usman the Good, as well. After the murder of Usman, Ali, the Holy Prophet's cousin and son-in-law, was elected Khalifa. Muawiyah refused to take the oath of fealty to the new Khalifa until and unless the murderers of Usman, his kinsman, were brought to book. This the new Khalifa promised to do when peace was re-established in the land. Meanwhile relations between the governor, Muawiyah, and the Khalifa, Ali, became all the more strained resulting in the battle of Siffin in 657 A.D. Ali's troops were on the point of defeating the rebels when Muawiyah ordered his men to tag copies of the Holy Quran to their lances meaning thereby that both parties should submit to the decision of the Quran in the dispute. At this the Khalifa's men stopped fighting and lost their last chance of winning the day. Ali was murdered in 661 A. D., when Muawiyah was still in revolt. Hasan, the elder son of Ali was elected Khalifa at Kufa but after a brief reign of six months he abdicated in favour of Muawiyah. Thus ended the conflict between Muawiyah and Ali and the former became the undisputed ruler of the Islamic Empire with Damascus as its capital.

Muawiyah had joined the forces of Islam at its victory stage. Although he had imbibed the spirit of Islam to a considerable extent yet he had not the scruples to make a fine and minute distinction between piety and non-piety. He was shrewd enough to achieve a desired end by fair means but he would not hesitate to use unfair means when the former failed. He would

spend heavy sums of money to win, to his side, any and every man, who, he thought, would be useful to him in achieving his political ends. He was a politician of no mean repute. He had 20 years governing experience on his side when he came to be the head of the Islamic Empire. He controlled the destinies of the Empire for another 20 years. He was the founder of the Ummayyad dynasty which ruled from 661 to 750 A. D. Muawiyah proved a good ruler. His rule was prosperous and peaceful at home and successful abroad. Once firmly seated on the throne and his path cleared of all enemies, he applied himself with assiduity to the good government of his Empire.

He laid down the foundations of the Muslim navy and prepared a strong fleet to meet that of the Roman Empire in the Eastern Mediterranean. With the help of his fleet he attacked Cyprus and annexed it to his Empire.

Muawiyah's good rule was marred by an act of indiscretion when, contrary to the system of electing a successor by popular vote, he decided to nominate his son, Yazid, to succeed him to the throne after his death. The act was resented by all pious companions both Refugees and Ansars. But Muawiyah was determined to have his will carried out at any cost. By hook or by crook he succeeded in obtaining the oath of fealty from all the grandees of the court and other notables. But there were four prominent men who disagreed with Muawiyah and refused to fall in line with his new policy of succession. They were:

(a) Hussain, son of Ali
(b) Abdullah, son of Omar
(c) Abdur Rahman, son of Abu Bakr
(d) Abdullah, son of Zubair.

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Their refusal caused bloody wars that were subsequently waged in the time of Yazid, son of Muawiyah. The unfortunate precedent was followed not only by his own successors, but also by the Abbasid rulers of Bughdad and other Muslim ruling dynasties. It was a Himalayan mistake which cut at the root of the Islamic principle of election by popular vote.

Wave of Conquests.

The Ummayyad dynasty may well feel proud of the great conquests which characterized the period of its glorious reign. By the conquest of Berbery States in North Africa the Islamic Empire reached the shores of the Atlantic ocean. Musa bin Nusair and his lieutinant Tariq bin Ziad crossed over to Spain at the invitation of the Spaniards themselves, defeated the Gothic king, Frederik, and Toledo, the capital, was occupied. In due time almost the whole of Spain was annexed to the Empire. Musa left the subjugation and government of Spain to Tariq and himself crossed the Pyrenees into France. He was planning the conquest of southern Europe when he was recalled by the ruler at Damascus. In the east the revolt of the Sogdians in Transoxiana, (Ma Varaun-Nahr) led to the conquest of the country by Qutaiba. The subjugation of Sogdiana carried the frontiers of the Empire to the confines of Kashgar. Muhammad bin Qasim led an expedition into Sindh and occupied the country extending to the Punjab plains.

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Arabic, the language of the Empire

During the Pious Khilafat as well as the early Omayyad rule, state accounts were kept as usual in Greek in Syria and in Persian in Al-Iraq and the Eastern provinces. In order to remove malversation Khalifa Abdul Malik directed that hence-forward all state accounts should be kept in Arabic. Arabic became the state language throughout the Muslim Empire and subsequently the *lingua franca* of Western Asia and North Africa.

Currency Reform.

The Pious Khalifas contented themselves with the use of Roman and Persian coins in their territories. But the extention of the Empire and the growth of trade under the Umayyads required a uniform standard of currency. Abdul Malik, therefore, established a mint in Damascus in 695 A. D. and struck gold dinars and silver dirhams which bore Arabic letters.

Omar-bin Abdul Aziz.

Muawiyah, the founder of the Omayyad dynasty is rightly accused of altering the form of Islamic democracy to temporal sovereignty. But the accession of Omar bin Abdul Aziz to the office of Khilafat carried away much of the sting from the body politic of Islam. For, no sooner did he assume the office of Khilafat than he removed all the innovations and irregularities that had crept in during the reign of the Ummayyad rulers. Omar bin Abdul Aziz is regarded by most of the Muslims as the Fifth of the Pious Khalifas and is also known as *Mujaddid* of the first century of the Hijrah. Since reform should begin at home, he asked his wife to do away with all her jewelry which she had received from her royal father and brother and deposit it in the *baitul-Mal* (the public treasury), She cheerfully responded to the request of her pious husband. "Omar 11 restored to the Christians and Jews the churches and synagogues to which they were entitled under the ancient capitulations, and which had been wrongfully taken away from them. The garden of Fidek which belonged to the Holy Prophet had been appropriated by Merwan. He gave it back to the Prephet's family. Hitherto it had been customary under the Ommayads to anathematise from the pulpits the memory of the Caliph Ali and his descendents. Omar ordered the discontinuance of the practice and directed that, instead of the imprecation hitherto used, a prayer should be offered to turn the hearts of the people towards chairty, forbearance and benevolence. Laxity of morals was reprehended; the smallest oppression met with condign punishment; and the burdens imposed by Hajjaj and his myrmidons on the converts of Iraq, Khorasan, and Sind were removed. The reign of Omar 11. forms the most attractive period of the Ommeyade domination. The historian dwells with satisfaction on the work and aspirations of a ruler who made the weal of his people the sole object of his ambition." (History of the Saracens. pp. 126, 127).

Poitical Parties

Before the advent of Islam Arabs were divided into two

big groups—the Himyarites and Modharites. Under the humane influence of Islam both the groups were welded into a homogeneous whole. They almost forgot their mutual jealousies and worked for the good of Islam. Both parties cheerfully offered their services to the Khalifa who utilized them in the best interests of the State. Muawiyah was astute enough to hold a balance between the two parties but later rivalries grew into bitter mutual antagonism resulting in the collapse of the Omayyad rule in 750 A.D. in Asia.

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